Hunting

/82 cont./

and fishing equipment: bow and arrows, blowgun and quiver, traps and nets, harpoon and hook. Poisons for the same: curare and several kinds of Verbascum. Culinary equipment: grater, manioc strainer, a fine sieve, baking pan, small mats, ollas, large wide-mouthed jars for catching rain, and mixing bowls. Ranchos or temporary dwellings and houses of fixed location: the former rectangular and the latter circular with conical roofs. Items of clothing and adornment: loincloths, feminine guayucos, moriche /palm/ sandals, wrist and ankle rings, garters, foliage coverings /pampanillas/, halos, necklaces and earrings; hammocks, bags, and straps for carrying children. Their household items: small benches, pothooks, casmazas /large gourd dishes/, awls, guayares, and an infinity of baskets. Their instruments of navigation: paddle and pole, balsas and canoes made from tree trunks or with their bark /concha/ only. Their textiles: with the spindle, fibers twisted upon the thigh, other braided fibers and small weavings done on rudimentary looms. Their musical instruments: timbrels, whistles /pipes/, flutes, war trumpets /botutos/, and drums. Their agricultural cultivations: yucca, plantains, maize, cane, ají, auyama /gourd plant/, cotton, tobacco, and various sorts of tubers. The preparation of foodstuffs: boiled and roasted food, cassava and mafioco /maize flour/ ground in a mortar, guarapos /sugar-cane juice/ and purées, fermented and nonfermented. Etc., etc.

179. It should be made clear that these Indians for many generations have, through other neighboring intermediary tribes, been obtaining some instruments of our European civilization: knives, machetes, chícoras, axes, fishhooks, firearms, files, mirrors, glass beads, cloth for loincloths /guayucos/. But they still remember a time when they used to make their loincloths and straps for carrying children from the bark of special trees; when they made their fishhooks with thorns from plants or barbs from fish; when they made their arrows with tips of bone, wood, or a special cane; when they used dextrales (stone

167. *Sandals (native, of palm bark and fiber) — purai. Taurepán (Koch-Grünberg) pəlai (=pəraí).

168. Trade cloth — sara:sa (from Spanish "zaraza").

European mens' clothes —

169. Hat — sombertró
170. Shirt — kamisá
171. Trousers — pantalón
172. Slippers — alpargatá

These are the Spanish words given a Kamarakoto pronunciation.

(A woman's dress of European type is simply called pon, which also means clothing in general)

173. *Legbands (women) — (i)baipu (both bands). Taurepán (Koch-Grünberg), upper band waipu, lower band urakumə.

174. *Armbands (women) — (it)abukamüi (both bands). Taurepán (Koch-Grünberg) upper band (y)a:pügamə', lower band (y)e:ndapəgemə'.

175. *Earrings — (i)panadaino'. Taurepán (Koch-Grünberg) pana:da. (pana = "ear").

176. Head-dress (women, for dancing) — inimo-katsa. (Literally "woven fine thread").

177. *Carrying bands (cotton, worn by women for carrying babies) — bene'. Taurepán (Koch-Grünberg) wene'.

178. *Pouch (crocheted from cotton string, purse-like, generally carried by men) — pakara'. Makuchi (Williams) pa-ka-ra, defined as a sort of basket called a "pegall" or "pack-all" in British Guiana. The Kamarakotos never call a basket pakara (or never make a pakara of basketry). Schomburgk suggests that the Indian word pegala = pakara may have been derived from the English "pack-all." This is certainly a reversal of the process — "pack-all" comes from "pakara." -51

e. Pigments. These pigments are used as face and body paint and also to color baskets (black only), textiles (red), etc. Beeswax and some of the gums and resins used on various objects also have the effect of coloring them but are not applied solely for this purpose and so cannot be considered true pigments.

179. Black — ainatoron. This is soot scraped from earthenware pots. (The aina — may possibly be a combining form of o. ina, "put," and if so the anomalous o. i has here merged into a diphthong.)

Blue-black —

180. *karöi. Taurepán (Koch-Grünberg) roku, ruku, luku. Sapara, Purokoto, and Wayumara (Koch-Grünberg) luku.

51 [see footnote on p. 312, category 116 — Analyst]

227 that they have always had steel hooks. The Kamarakotos use an ingenious device to prevent the fish from cutting the line, analogous to the wire or gut [314] leaders of more civilized fishing. The shaft of the hook is lashed to a stick of wood several centimeters long and the whole coated with balata. I have seen such "leaders" deeply scored by the teeth of fish and obviously they save many [283] cut lines. The line is cotton string and is simply tied to the end of a pole, without any arrangement for reeling or other complications.

Hand nets are of two kinds. The larger, iruʾ, is used only for scooping [283] out fish already dead or stunned — it is purely a landing net. It is made of heavy double-twisted kurawai fiber knotted in a large square mesh (the weave is described under "Textiles") and as mounted, is about 50 cm. in depth and 20-30 cm. in diameter at the mouth. The throat is smaller and the lower end expands again to a square termination (see Fig. 18 B), an arrangement that tends to keep moribund fish from leaping out. This is mounted on a liana loop, the two ends of which, projecting together, form the handle.[118]

The other net, pendɔ, is used for live fishing and is much smaller than the iruʾ (see Fig. 18A). It is only about 15 cm. deep when closed and the open mouth is 10-15 cm. in diameter. It is also of double-twisted kurawai, but the strands are finer and the weave more open than in the iruʾ (see "Textiles"). It is mounted on a small, very smooth liana frame on which it slides freely. The frame has a short handle and is tied to the end of a long pole for use. When a fish is scooped in, the net slides to the end of the frame and bunches there so that the mouth closes.

226 The fish trap, muroiʾ, (visible in Fig. 9) is made of small cylindrical withes or wicker, (peeled sections of a small, tough vine, tsimoʾ), tied together into a rectangular mesh (see "Textiles"). The body of the trap is roughly cylindrical with one end terminating in a rigid ring from which flexible withes project freely back into the cylinder, forming a core which will yield and open when a fish enters but which springs back and prevents exit. The other end of the cylinder is left open in weaving and is tied shut when the trap is in use, opened again to remove the fish. The trap is fastened in an opening in a partial dam across a stream and fish are driven into it. Only small fish are so caught.

The favorite and most productive method of fishing is by poison, "bar- [824] basco" in Venezuelan Spanish (see Figs. 19-22). There are several different poisons but the most used, the only one that we saw employed, is inɛʾ.[119] This is a vine of which both stem and root are poisonous, the latter more so. Large quantities of this are gathered, cut into sections about 50 cm. in length, [476] bruised by light beating, and tied into bundles. On the chosen day all the Indians of the vicinity gather at the stream to be poisoned and the men take the poison to the most upstream point to be fished. Someone goes a few meters above this point and muddies the water, as a signal and an aid in telling how

118 119 [see footnotes on pp. 320-21, category 116 - Analyst]

[Text continues on p. 136]